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Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3, 4.

WM. SOMMerville
EDITOR & PROPRIETOR
NEW YORK

RESERVE
STORAGE

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No. January, 1914 1

RESERVE
STORAGE

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A Monthly Missionary Journal

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1914.

1.

QUESTIONS OF THE HOUR.

THE PROGRESS OF THE KINGDOM.

(MARK 4: 26-28)

REV. GEORGE A. EDGAR, ST. LOUIS, MO.

That there are different aspects of the Kingdom of God is evident from the variety of similitudes that our Lord employs to set it forth in this group of parables. There is the Kingdom of God within us, and there is the Kingdom of God in the world. There is the work of grace in the soul of the individual, subduing our iniquities, sanctifying the nature and developing into the stature of the perfect man in Christ Jesus. And there is the work of grace in society, pulling down the strongholds of sin and Satan, conforming social institutions to the mind of Christ and progressing toward that complete dominance of truth over error that shall usher in the new heavens and the new earth wherein dwelleth righteousness. This social aspect of the Kingdom is the ultimate result of the development of the Kingdom in the individual, and it is in this aspect of it that the similitude of the parable finds its largest verification.

The particular feature of the Kingdom illustrated by the parable of the seed is its inherent power of development—its powers of increase, which manifest themselves wherever it is planted, and which carry it onward from a state of embryonic inception to that of perfect maturity. In

this respect the Kingdom of God is like the growth of a seed from the time that it is cast into the ground till its fruit is ready for the harvest. And viewing the progress of the Kingdom in the light of the parable, we may note the following interesting particulars:

IT STARTS FROM THE DISSEMINATION OF THE WORD.

In the parable of the tares the Master taught that the good seed was the children of the Kingdom; but in this parable He leads us to a truth that lies back of that. The children of the Kingdom are themselves the product of the sowing of the Word—"being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." The seed is therefore the Word. "Of His own will begat He us by the word of truth."

Like the seed, the Word of God carries within it the germs of vitality. "The words that I speak unto you," says Christ, "they are spirit and they are life." As the seed, cast into the ground, soon reveals its presence and its activity there by the evidences of its growth, so the Word of God, received into the heart of the believer, will manifest its living qualities in the conduct of men and in the character of society.

You cannot produce a peach tree from anything but the seed of a peach, nor an apple tree from anything but the seed of

an apple. There is nothing in all the world that will produce these but that little germ of vitality that God has wrapped up in the peach stone and the apple seed. The seed is the starting point of the tree. So the Word of God is the starting point of the Kingdom. There is no other name given under heaven or among men by which we can be saved but the name of Jesus. And there is no other medium through which that name is revealed with saving power but the message of the gospel—a message which is foolishness to the Greek and a stumbling block to the Jew, but the wisdom of God and the power of God unto salvation to everyone that believeth.

No other words have such influence and potency as the Word of God. You may send a lecture bureau to the South Sea Islander and inform him on all literary and scientific subjects. You may tell him that naked savagery is unseemly. You may instruct him in hygiene and sanitation. You may hint to him that the great law of evolution has made him a much better man than his ancestors. Yet he will be a heathen still with all the instincts of savagery. But let the missionary tell him of the Cross of Christ, and the savage heart is touched. He will get up from the ground and clothe himself decently. He will provide a comfortable home for his abused wife and children. He will build a family altar, and on the first day of the week he will sit quietly down beside his former foes to remember the Son of God, Who died for him. Only the Word of God will do that. And the conversion of that savage is the beginning of the Kingdom. "When in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Faith cometh by hearing, and hearing by the Word of God."

IT ADVANCES BY HIDDEN AND MYSTERIOUS PROCESSES.

Who can tell how a seed germinates and grows? What mysteries are wrapped up in the tiniest of them. Hugh McMillan says: "A seed is the most wonderful thing in the world. There is nothing else that contains so much in so little bulk. There is nothing else that concentrates within it such capacities and possibilities. It is the origin and end of organic life. It forms the bridge of transition to the living cell. By means of it the naked rock is covered with verdure, and the desolate wilderness transformed into a garden."

We cannot tell how nature causes the new life to spring out of the seed that falls into the ground and dies. Nobody knows the secret by which the tender plant selects from soil and sunshine and shower the elements that contribute to its growth and the formation of its fruit. We know it does it: but how it does it we know not, though we see the transformation going on before our eyes. And the Kingdom is like a seed "that springeth up and groweth." We know not how the words of life operate upon the spirits of men to bring them into harmony with the divine will. We cannot tell how they move the heart of the sinner to repentance; how faith grows in the heart of the believer; how the graces are developed in the life of the Christian. But it is a truth confirmed by experience and observation that once the Word is implanted the reign of grace asserts itself over nature, and the Kingdom unfolds by the power of its own inherent vitality. Who can analyze the process by which sin is driven out of the heart, and squalor out of the life when the Word of God finds an entrance, and men possessed by legions of devils are brought to sit quietly at the feet of Jesus, clothed and in their right mind? "It springeth

up and groweth, thou knowest not how.”

A colporteur went to a village in India forty miles from his home to sell the Word of God to the multitudes that would gather for a religious festival. He reached the place with great difficulty, but was driven away after having sold but one gospel. He returned home weary and disheartened, thinking his labor had been in vain. On visiting the same place a year later, a man came to him and said: “Last year you sold me a gospel; I and my brother have been reading it.” The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother, but three or four families besides were ready to accept of Christianity. Sixteen persons were afterward baptized. That was the effect of the bare Word without note or comment. It was God’s husbandry.

The Kingdom of God comes not with observation. Not with noise and bustle, but silently, secretly, mysteriously, the Word works and the Kingdom grows. How marvelously has it increased in numbers, in influence and extent since that little company of one hundred and twenty waited in the upper room in Jerusalem for the promise of the Father. How often has its wonderful vitality converted defeat into victory. How often has it risen purer and stronger out of apparent disaster. How often has it made things aimed at its destruction minister to its progress. Like the bush that Moses saw at the back of Horeb, it burns sometimes, but it is not consumed. “Truth crushed to earth shall rise again; the eternal years of God are hers.”

IT IS THE GRADUAL DEVELOPMENT OF A DIVINE PLAN.

“First the blade, then the ear, then the full corn in the ear.” The growth of the seed is the evolution of a plan. God put the plan into the seed. By the principle

of conformity to type, according to which every seed brings forth after its own kind, that plan is closely followed from the sprouting of the seed to the maturity of the fruit. Nature takes time for the development of that plan, and each stage of the plant life follows in its order—an order which man has no power to change. No plant ever sprang into maturity in an instant. It requires time and the order of nature must be observed before the fruit can be gathered.

So the progress of the Kingdom is the evolution of a plan, a plan laid in the councils of eternity and unfolded in the course of time. The plan is administered by the One Who spoke this parable. The Lion of the tribe of Judah was the only one found in heaven that was able to take the little book—the book of providence—written within and on the back side, out of the hand of Him that sat upon the throne, and open the seals thereof. He is Head over all things to His Church, and He controls all events and all forces and all influences for the purpose of building up His Kingdom in the world.

Evidences that the unfolding of that plan is now in progress are not wanting. The creation of the world, the fall of man, the flood, the confusion of tongues, the call of Abraham, the exodus, the conquest of Canaan, the establishment of the hierarchy and the inauguration of the Kingdom of Israel, the captivity, the restoration, the advent of Christ, the descent of the Spirit, the dispersion of the Jews, and the call of the Gentiles, all mark the progress of a plan not yet brought to completion.

We must be patient. Time is an important factor in the unfolding of that plan, and order is the first law of the universe. You cannot have the plant before the seed is cast into the ground, nor the ears before the springing of the blade in

the kingdom of grace any more than in the kingdom of nature. Great changes take place slowly; and this old world will see no greater change in all its history than that which will be effected when the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ. We may talk of the evangelization of the world in the present generation if we will—and we cannot be too zealous in the propagation of the gospel—but we cannot get ahead of the plan. The language of Christ shows in many places that He believed that the principles which He taught would be successful only after long periods of time and gradual development. Most of His figures and analogies with regard to the Kingdom of God rest upon the idea of slow and progressive growth and change.

That Christianity could be introduced in no other way is evident from the spiritual history of those whom Christ called to be His first disciples. The biography of all the disciples before His resurrection might be condensed into the words the Master addressed to the two on the way to Emmaus: "O foolish men, and slow of heart to believe." And notwithstanding the impetus that came with the day of Pentecost, the character of the apostles was not suddenly perfected, nor was the Church established by a swift and irresistible miracle. Agencies were set in motion that tended to accomplish the desired results gradually, and those agencies are still in operation in the world to-day. "Sudden effects in history," says John Stuart Mill, "are generally superficial; causes which go down deep into future events produce the most serious parts of their effects only slowly, and must have time to become a part of the familiar order of things." "First the blade, then the ear, then the full corn in the ear." "Behold; the husbandman

waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient."

**IT WILL CONTINUE TILL THE PERFECTION OF
THE PLAN IS REACHED.**

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The little seed is destined by nature to wave its golden grain in harvest glory. Nature does nothing aimlessly. The blade contains the promise of the ear, and the ear contains the promise of the full corn, and the full corn contains the promise of the harvest. So there is a harvest time in God's plan for His Kingdom, just as certainly as there is a seed time. And the progress of His Kingdom shall not cease, whatever seeming reverses it may encounter, till the fruit is brought forth; or, as the R. V. has it, "delivered up." Having begun a good work in you, He will perform it unto the day of Jesus Christ. We have the assurance also that of all those whom the Father has given to the Son, He will lose none, but will raise them up at the last day, and present them faultless before the presence of the Father's glory with exceeding joy.

And the future of the social aspect of the Kingdom is just as sure of accomplishment as the past. The end contemplated is just as much of a certainty as the beginning or the progress that has been already made. "He has declared the end from the beginning, and the things which are not yet done, saying, My council shall stand and I will do all My pleasure." "He must reign till all His enemies are put under Him."

Dr. R. S. Storrs has pointed out that one great characteristic difference between Christianity and every other form of religion that the world has ever seen is that "these religions all looked back-

ward to the golden age of the past; to the days when the gods walked with men, when inspiration was common and the secrets of wisdom were declared in human ears. The Roman, Greek, Persian and Egyptian live in an age of dullness and decay—of hopelessness as to the future, as is seen by reference to the utterances of their leading thinkers. Christianity looks ever forward to a glory to be realized. It appeals to hope. The customs of society shiver and disintegrate because a new life is introduced and a new level is attained. An earthly luster is to blend with a heavenly glory. Men are again to walk with God and see His face and grasp His hand. Christianity gives encouragement for the individual and the State. It is the only religion that wears on its illuminated

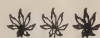
forehead the star of hope. The old times are not as good as ours. Our times are not as good as those that are yet to be."

In prophetic vision on the Isle of Patmos, John saw the Lord Jesus going forth seated on the white horse of the gospel, conquering and to conquer. That vision is before our eyes to-day. His Kingdom will come and His will shall be done on earth, even as it is in heaven. He will not cease to go forth till the glory of the knowledge of Christ shall cover the whole earth as the waters cover the channels of the great deep.

"His large and great dominion shall
From sea to sea extend;
It from the river shall reach forth
To earth's remotest end."



The marvelous possibilities of Christian work in Africa are just beginning to be appreciated by the Church of God. Among the 2,500,000 of native Africans that are dependent upon our Southern Presbyterian Church for the knowledge of the gospel, there is a pathetic appeal for more teachers to bring to them the light of Eternal Life. Dr. W. M. Morrison tells of a community in Africa visited by him some time ago, where he found a chapel erected by the natives, with a boy twelve years old as their teacher and minister. This boy had attended a Christian Mission School for a brief time, and on being taken to his home by his parents, began to teach his little companions how to read by writing in the sand. The men of the village gathered around, and stated that they could not allow the boys to learn something that they did not know; and the boy became the teacher of the men. Finally they said to him: "You be our teacher and leader, and we will erect a chapel for you, so that you can do the work as it is done by the Christian missionaries." Thus this young boy was teaching his whole village the knowledge of the gospel as he had learned it. There are hundreds of other villages where the people are just as anxious to know the Truth.—*Missionary Review of the World.*



A missionary in Manchuria writes that twenty-six years ago there were but six missionaries in the province, and only 350 Christians, and most of them in and about Mukden. But now there are well-organized mission stations, with splendid hospitals, in nearly every Manchurian city; also some 500 outstations, 520 native pastors, evangelists, trained teachers and Bible women, and 20,000 church members, with a large number of adherents. The Bible Society has a block of buildings at Mukden, branches in Newchwang and Changchun, and twelve sub-depots, together with a staff of forty colporteurs, not to speak of voluntary and subsidized workers.—*Missionary Review.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Rev. S. Edgar tells of his return to Latakia, Oct. 30, 1913:

It has already been told your readers that we sailed away from Boston in a rain-storm, yet that did not dampen the zeal nor interest of the friends interested in your work and ours in Syria. We were honored to have Covenanters from Iowa, Pennsylvania, New York, as well as those who center around the Hub.

The voyage was a delightful one all the way. On only two occasions did we have a choppy sea, but we really needed that for variation, though Mrs. Edgar did not seem to appreciate it.

We had good fellowship on board, there being three other missionaries at our table. One afternoon the missionaries were asked to tell the people something of our work. All gathered in the parlor, and we had a good meeting that awakened what seemed to be deep interest, for the meeting made the main topic of conversation for the remaining three days ere we reached Naples.

Arriving at Naples we found the French steamer filled, and we waited from Friday evening until Monday afternoon ere we got the Italian steamer that was going to Beirut with only one call, at Alexandria. This part of our trip was very quiet, but we made good time, and after six days, we arrived in Beirut, where we had a very interesting time with the custom officers, who wanted to open our boxes, and we objected to having them opened until we reached our destination. Glad to say, we were successful in our point.

Waited in Beirut from Sabbath until Tuesday morning, when we boarded a steamer going direct to Latakia. For this

we were glad, though we had been expecting the French to take us by way of Cyprus, Mersina and our Irish neighbors. However inviting such a tour is, we thought twenty-five days enough of a summer cruise for the present.

The morning of our arrival at Latakia far outshone Boston's farewell, so far as weather was concerned. It was one of those glorious cool mornings that October often gives. Dr. Stewart, James and Miss Mearns and a number of our workers met us at the steamer, and soon we were enjoying a good breakfast at Miss Mearns' table in the company of the other missionaries. On her rich hospitality, which we suppose she got among the Indians, we all had dinner together. Were glad to find all in the circle in good health; even Miss Wylie was looking rested after the summer, but that was perhaps because she had a swell new roof on her house.

The schools are going and well filled. We notice some new teachers. Some of these were pupils not long ago, and it seems good to see them in responsible places in the great work. Our mountain schools are all going well and good word of here and there a soul born again. This is the workers' joy.

Through Dr. Balph's generosity we are now settled in his house, and Dr. Stewart had moved us, thus saving us the trouble and hard work.

We miss those that are on furlough, and those who have left us. We regret that Miss Wylie has so many hard duties in the school, and Miss Mearns far more to carry than a new worker ought to have. But both seem to be meeting the demands without complaint, so I need not com-

plain for them. Dr. Stewart and Miss Mearns went off to a wedding yesterday in Gendairia. From some of her remarks she didn't come home envious or covetous, likely some more of her Indian training. To-day, Dr. Stewart is gone to Suadia for the regular trip.

It is a great pleasure to be listening to our licentiate, Khaleel Awad, preach. May the Lord raise up many more of the native brethren that the work may prosper more and more, believing that through them the greater work must be done.

We must now close, and here we would thank the Church at home for all her sympathy and interest extended while we were going from place to place. We are truly grateful for all kindnesses received, and trust that the Master may make us more worthy servants of yours.

Asia Minor, Mersina.—Rev. A. J. McFarland writes, November 11, 1913, from a sense of duty:

It seems high time that some of us were writing something to you and to the Church through you. Perhaps all will take the notion at the same time, and you will get a flood after the drouth. Heard some of the others expressing sentiments similar to the one with which I began.

The year opened much as usual, but later we detected an increasing interest in the schools especially, but there are some signs of more interest also in the Church, notwithstanding some defection from unexpected sources. We have just had communion here in Mersina, and were agreeably surprised to find exactly the same number at the table as there were at the previous one, namely, forty, including missionaries. Thirteen were different, however, that number from those present before having either left the country or being detained by sickness or indifference. Five were received on profession of faith,

and one was restored who had been in the States for several years. One other applied, an old man of the Syrian Catholic Church; but we asked him to wait for further instructions, as he has been here only a short time. He has been with the Protestants at Mardin, however, and his son is a graduate of that school, and is now a teacher in our school. The bright accomplished Arabic and French teacher who left us a couple of years ago to take a mercantile position here at a higher salary, and who after withdrew from membership as being unworthy, has recently had to leave the country owing to indiscreet writing of poetry, defaming the character of the city boss. He hopes to find employment in Egypt. He has been a great disappointment and reproach to us and our cause, as he was well-nigh the "idol" of the Mission a while. The other "idol" of the other sex continues outside also, and is pointed to by our adversaries with a good deal of satisfaction as an example of Protestantism. But the Lord gives us cause to lift up our heads amid all these reproaches, and reminds us that the servant is not greater than his Lord.

We had an encouraging report from Mr. Willson of his tour of thirteen Arabic-speaking villages in the Adana plain. Two of them are asking for teachers. One of them, only two hours distant from Tarsus, promises to furnish the house and two or three score of children. The Tarsus school is well filled up also. And the Adana brethren are beginning to feel courageous enough to try a school again. We will have difficulty finding suitable teachers for such places. Our circle is in fair health at present. Miss French was in bed a few days with a lame back, but is around as usual again. Miss Sterrett seems much better than last year.

We understand that Mr. Willson is asking for a short furlough next summer.

We very earnestly hope you will find it possible to grant it, as they came just in time to be in the midst of the distressing and depressing and unnerving scenes during the massacre, and have both been hard workers all these five years, and have surely well earned the boon requested or to be requested. Their request has the unanimous and hearty support of the whole Mission and all who know them.

With kindest regards to you and Mrs. Sommerville. Very sorry to hear of Mrs. S.'s accident, but hope she has fully recovered from it. The Lord cheer you both in these ripening years, and fulfill His gracious promise of continuous fruitfulness.



Rev. R. E. Willson also writes about his work under date of November 12, 1913:

We closed our communion services in Mersina on Monday evening of this week. I think Mr. McFarland has written about it, and so I will not wait to speak of it, more than to say that we had a very pleasant communion season, and we trust it has been a real time of refreshing for us all, and that it will be the beginning of a true spiritual revival.

Two weeks ago I made a two weeks' trip among some of the villages of the Adana plain, in company with our Tarsus evangelist, Mallim Mikhail. We took with us a goodly number of religious books and Testaments and tracts. These latter we secure from Egypt, and are prepared especially for work among the Moslems. We visited in all thirteen villages, and with one exception, found in every place good opportunities for the presentation of our message. The books and tracts were very helpful, and we found a great demand for them. The leading men of most of the villages had been told that we were coming, and they knew our errand, and they seemed delighted to have the books,

and there is a manifest desire to read and investigate. Some would give their consent to everything that was said—I presume, very much as a matter of courtesy; but there were some who were quite frank and open in their discussions. They would give us opportunity to present our message, and would then state their own view in all frankness, and ask questions, with an evident desire to learn. Our constant prayer was that God would guide us to say the right thing, and would bless the word that was spoken and make it fruitful. The books and gospels which we left behind will be abiding witnesses, and we trust they will still continue to speak for Christ after our short visit will have been forgotten. Mallim Mikhail seems to be peculiarly fitted for this kind of work. His life has been spent very largely in close association with the Fellahin people. He taught in their villages in the neighborhood of Latakia, and consequently has a wide acquaintance among them. These people here in the villages of the Adana plain are almost all from the Ansairiyeh Mountains in Syria, and the evangelist knows the villages from which their fathers and grandfathers came. This is a great help to him in his work among them. The reading room in Tarsus has also been a great help in bringing the people into touch with our work.

We had several requests for the opening of schools, and I think we will try to open at least one soon, if we can succeed in finding a suitable teacher. There are quite a number of other villages also which I would like to visit soon, if the weather will permit.

We also visited Karadash while we were out on our rounds, and spent the Sabbath there (October 26). We held two services on Sabbath, with an attendance of about thirty or thirty-five both times. The school there is very small, and not at all

flourishing. Since returning from there I have had a letter from the teacher, saying that there are fourteen pupils in the school.

The Tarsus school is very full this fall. I have not heard now for about three weeks, but at that time there were about sixty in daily attendance, and it was thought there would be more, because the people were just then returning from their work in the cotton fields.

Mr. McFarland and I went to Guzne yesterday to see about the roofs of the houses there. About a month ago there was a very heavy hailstorm, and it was reported that the tiles on the roofs had been broken. We found the report quite true. Many of the tiles were smashed, especially on the Metheny house, which almost looked as if it had undergone a bombardment.

Miss French has not been very well for some weeks, but is now again at her place in the school. The other missionaries are all well.

Kindest regards to all the friends, and special greetings to Mrs. Sommerville and yourself.

China, Tak Hing.—A letter from Rev. Julius A. Kempf, dated September 19, 1913, will interest the readers of *OLIVE TREES*:

We left Tak Hing for Cheung Chau July 3, and spent the most restful and helpful summer vacation I have experienced since coming to China. The change and relaxation did not bring on the usual attacks of malaria and dysentery. So we were able to enjoy to the full the sea breezes and sea bathing. And on September 3 we were able to leave Cheung Chau in better health than we usually enjoyed at the end of the hot season.

We had one severe storm while at the coast. The wind reached a velocity of

105 miles. Some fishing junks and smaller boats were wrecked and a number of people drowned. Four mat sheds, built on the island for temporary summer residences, were blown to pieces. Permanent buildings suffered no serious damage. We suffered no inconvenience, excepting that we had to keep doors and windows closed, and were kept awake all night by the noise of the storm.

It is two weeks now since we returned to Tak Hing, and it has been two weeks of very warm and wet weather. But we are making the best of it and hope the cooler nights will soon set in and give relief from the heat of the day.

The morning we returned to Tak Hing we were very much surprised to see almost all the houses along the river front in ruins. The typhoon which struck us on Cheung Chau swept inland even as far as Tak Hing, and the river being very high, the wind piled the water against the houses with such force that even heavy brick walls were carried away, and over a hundred houses were seriously damaged or destroyed. The skylight and some tile were blown from this house, and the skylight was blown from the hospital roof.

During the summer the mat shed, built over the new dwelling house site, to shelter the workmen, was blown down. According to the contract the mat shed man agreed to put up the shed and keep it in repair until next March. He should have started to rebuild immediately after the shed was blown down, but he kept putting it off until I returned from the coast and got after him. For almost two weeks I argued with him, scolded him and threatened him, trying to make him get to work at the shed. The original contract price was \$128. He has already received \$118, the other \$10 was to be paid in March. But now to rebuild he demanded an additional \$70 cash, three weeks' time

in which to complete the work and 50 cents per day for each workman. The regular day's wage for an ordinary workman is 20 cents. The man was so unreasonable in his demands, and so insolent and obstinate, I finally had to put the matter into the hands of the Tak Hing magistrate. I told the magistrate the shed should be completed in one week's time, and should not be removed until the building is finished, and the man should be made to pay \$100 damages for delay and annoyance. Of course, I did not expect to get all I asked for, but in order to get what was reasonable I had to make demands that would counterbalance the other man's demands. And in dealing with the Chinese in a case like this, one has to take into consideration their in-born tendency to bargain and "split the difference." The magistrate called the man up, and after another week's delay made him agree to put the shed up in ten days and not remove it until I should order him to do so: to receive 15 cents for each workman per day, and to receive \$10 if the shed was completed in ten days and to my satisfaction. The man must begin work to-morrow.

Four teachers, three of them pupil teachers, from our boys' school, attended the summer normal school at the Christian college at Canton during July. This is the third season for two of them, and I am glad to say they have passed the examinations and received their first certificate. The knowledge and experience gained in the summer normal school has already been of no little value to them in their school work here.

The boys' school opened September 8 with an attendance of forty. Some of the older boys have to stay at home and help repair the damages done by the storm.

The second revolution has left this section of the country in a somewhat unset-

tled state, politically. The people say, however, that the country is more peaceful, there is less robbery and crime than there has been for a long time.



A line or two from Rev. J. K. Robb gives information in regard to the communions:

We had four communions this fall: one at Che Tsai, one at Tung On, one at Do Sing, and one at Tak Hing. The accessions were one, two, twelve, and nine respectively, making a total of twenty-four at the four communions. The detailed accounts of the occasions at Do Sing and here will be given you by others. I conducted the services at Che Tsai and Tung On, assisted by two of our native preachers. The accessions were not so large as at some former communions, but larger than at some others. The attendance was good at both places. One finds traces of the gospel leaven in most unexpected places. While on my way to Che Tsai I made the trip from Tak Hing to Lin Tan by a very small steamer that runs as far as Lin Tan when the water is high enough to float it, and while en route fell into conversation with a man who had been in South Africa, and while there had heard the gospel. He is not yet ready to say that he had accepted the gospel, but I think by his manner and speech, he made clear that he is not far from the Kingdom of God. "My Word shall not return to me void." Sown in the south of the African continent, it bids fair to bring forth fruit in the land of China. It is both a great joy and a solemn responsibility to have in one's hands a thing of such tremendous powers. Others will write you more fully.



The following interesting items are from Miss Mary R. Adams:

What is known here as the big communion of the year was held the middle of

October. There were three meetings held each day during the week before the communion Sabbath. Programs were printed of the week's services that caused meditation and search in various phases of the doctrine. The Gospel of Luke was the storehouse from which treasures were drawn to feed the hungry flock.

A Bible was offered to every one who would learn the number of the chapter and verse from which each sermon was preached, also memorize the text, the theme, the main divisions and the subdivisions of each discourse delivered during the week. Testaments were offered to those who would learn the number of the chapter and verse, the text and theme of each discourse. At each evening service the sermons that were preached that day were reviewed. The school children worked very diligently, and on Sabbath evening they received their rewards. Eleven received Bibles and eighteen Testaments. There were marvelous manifestations of the Holy Spirit's presence during the services. Some came back and made full confession of sin, and others took the stand for Christ when friends were ridiculing and persecuting them in their homes.

A baby, whose mother was dead, was brought to the hospital by the father early in the week. It was very sick for several days, but on Saturday morning it looked brighter. At the close of the morning service it was very pale and seemed to have passed beyond suffering. Dr. Kate took the baby, and for almost two hours she and Miss Robinson did all that human power could for the child. We were praying that God would glorify His name in giving back the life of the child. Sometimes it seemed to have passed beyond the portal, but after a while, it began to breathe slowly. In a very short time it began to cry, and we all looked at each

other in wonder, and gave voice to the Chinese expression, "Thank the Heavenly Father." This baby's friends are not believers, and we are praying that God will glorify His name yet more through this little life.

There were two blind boys who came to the hospital for healing on last Sabbath—both eleven years old. One has been blind all his life; the other one for two months. The latter-named one and his mother came a long distance, having heard of the foreign doctors. When told the boy's eyes could not be healed, the mother could scarcely give up hope. The boy has been in school four years and a half, and is very eager to learn. They were much interested in hearing of the school for the blind in Canton.

China, Lo Ting.—Rev. E. C. Mitchell writes a first letter from the new station under date of October 23, 1913:

It has been my intention to write for a good while, but I have failed to get it done. It seems that the time since my appointment was changed to Lo Ting has been so taken up that I have had to let my correspondence go for the most part.

We left Cheung Chau September 15. Mrs. Mitchell stayed at Tak Hing and I came on directly up here to Lo Ting with Mr. and Mrs. Christopherson, who were coming up to pack up their household effects. The change in plan in regard to Lo Ting was rather sudden, and it was necessary for me to do what I could to get the run of things here before they should leave. I was here a week, and that with the time spent coming up and going back down to Tak Hing took the most of two weeks.

On my return to Tak Hing we went to Do Sing and held communion there the next Sabbath, which was the first Sabbath of October. Mr. Taggart came up and

preached one sermon for me. The rest of the work was done by Mr. Lei and myself. Twelve men were baptized on Saturday; five of these were baptized in the chapel and the other seven were lepers down in the leper colony, and they of course were baptized down on the river bank. On Sabbath we held the communion service in the chapel, and then went down to the river and held another service for the lepers. Two of the lepers are so far gone with leprosy that they could not leave their boats. The other five took their places in a row on the bank near them, and the elements were passed along the row of men on the bank, and then to the ones on the boats. The service on the river bank was very impressive, to me at least, as these outcasts among men partook of the symbols of the body and blood of Jesus Christ. I may never see these men again in this world, but I expect to meet them in the world to come, when they will be free from the terrible disease that has made them outcasts here. All in all, we had a good communion season, and it was a very pleasant close to my work in Do Sing. During the three years we have been there, twenty-three have been baptized. One of these is dead, so that there are twenty-two living members there now.

As soon as the communion was over we began to turn our eyes toward Lo Ting, and the next week was spent in packing. Everything had to be packed, so that it would stand the journey of sixty miles by rowboat. We succeeded in hiring a boat that would bring our things directly from Do Sing to Lo Ting. We had intended to come on the same boat, but we found when we got our things on the boat there was no room for us to sleep, so we had to hire another boat. We left Do Sing Tuesday night, October 14, got to Tak Hing about midnight, and spent the rest of the

night there, and all the brethren came down to the river bank Wednesday morning to bid us "Godspeed" on our journey and in beginning our work in a new field.

The boat we came on was a little faster than the ordinary boat, so that we got into Lo Ting at dark Friday evening, October 17, exactly six years from the time we first landed in Tak Hing. Our baggage boat did not get in till late Saturday night, so we could not get our baggage carried up till Monday morning.

We had everything in the house by noon Monday, and we have been making strenuous efforts to get everything in place since then. We are beginning to feel that we are about ready to begin living again after a month of traveling and confusion.

Miss Dean had intended to come along with us, but the cablegram from the Board stopped her plans. We felt we could not wait. A note from Mr. Robb last evening says the letter has come, and that she wants to come, so I suppose she will be along in a few days now. The school is waiting for her here, and I hope she can come soon. The Chinese are anxious to see her.

The Chinese here gave us a hearty welcome. Our work will be a little difficult in some respects, in that we have to follow missionaries of another Church, who have been here almost twenty years, and who have a warm place in the hearts of the people. Some things will have to be changed, and it will require a good deal of tact to do it. Mr. and Mrs. Christopherson did all they could, though, before they left to make it easy for us to start in. They are both fine people. They explained to the Chinese about the changes themselves, so that it will not be anything that the people are not expecting. It would be with fear and trembling that we take up the work here if we did not know that the work is the Lord's, and He is working

through us to accomplish His purposes in this city.

Lo Ting is quite a large place, and there is a wide extent of country around that is open for work. I want to begin that as soon as I can, and as soon as some one else comes here, so that Mrs. Mitchell will not be left entirely alone while I am away. There are no other foreigners nearer than forty miles, and no steamboats nearer than twenty miles, and that only a small launch that comes up from the West River to Lin Tan once a day.

We are wondering when Dr. and Mrs. Dickson will be here. We have heard nothing definite about their plans.

Dr. F. M. Foster, of Third New York, sends us some items from missionary letters he had recently received:

Rev. J. K. Robb, under date of Nov. 14, writes: "We have secured just recently a building in Lin Tan, to be used for chapel and school. We have been trying for years to get a foothold in this place, and not until now have we succeeded. The health of the workers is good, and the work in general seems to be moving forward. For all these evidences of His goodness we thank God and take courage."

Dr. J. S. Stewart gives this interesting information: "I was recently at our northern station, Suadia, and went as far as Antioch, and spent two nights at the

hospitable home of Dr. Martin. The work at Suadia is prospering. There were about 112 boys and 32 girls present in the schools, and the services on the Sabbath were attended as they used to be. The Sabbath school had a large attendance, chiefly of school children. Our schools among the Ansairia are going on as usual. I also visited Gunaimia and performed the ceremony that united our teacher there and a young woman in marriage."

Rev. R. E. Willson writes Nov. 14: "I hope to go in the morning to Adana, and will spend the Sabbath with our brethren. I have not been there for the Sabbath since they returned from the villages. Our Tarsus evangelist reports a large attendance at the school there, and also an excellent attendance at the Sabbath services. We trust it will be a very fruitful year."

Rev. Walter McCarroll, under date of November 13, writes: "The work is going along quietly. The opposition to our school has been very strenuous, if not desperate. But in spite of it all, we have more boarders than last year, though not so many day boys as yet. We have ninety students so far, thirty of them boarders. Mr. Conner arrived in due season, and we are very much pleased with him. We have communion next Sabbath, and in Nicosia the last Sabbath of the month."

Someone thus summarizes "The World's Tragedies":

207,000,000 bound by caste—from Hinduism.

147,000,000 permeated with atheism—from Buddhism.

256,000,000 chained to a dead past—from Confucianism.

175,000,000 under the spell of Fatalism—from Mohammedanism.

200,000,000 more sitting in darkness—from Paganism.

If from the evolution of such tragedies in the past we have come out unscathed, it is our duty to fly to the rescue of some of these millions.—*The Messenger*.

AT HOME.

California, Santa Ana.—The L. M. S. of Santa Ana Reformed Presbyterian Congregation has again been reminded of the certainty of death and the uncertainty of life by the death of Mrs. L. M. Sampson, who passed away September 2, 1913, at Hermit, Cal. She was one of the charter members of our society.

Her quiet, cheerful disposition, and her sincere interest in the welfare of all, and her willingness to help in every good work testify to her high Christian character.

Her uppermost thought was always in the success of the different departments of Church work.

We miss her from our society, and are sure the Hermit Congregation has lost a faithful member, but we can say truly their loss is her gain.

MRS. LOREN TOWNER,
MRS. DAVID BEAL.

New York, White Lake.—Mrs. Margaret Fraser Lacey, beloved wife of Elder John Lacey, of White Lake Congregation, passed into everlasting rest June 20, 1913. She was the oldest living member of the Ladies' Aid Society, having been connected with that society since its organization. The following minute was adopted by the society:

"In recording the death of Mrs. Margaret Lacey, the Ladies' Aid Society of the White Lake Church of the Covenanters would make mention of her worth.

"A true friend, a loyal sister, a faithful wife, a capable and loving parent, she is sorely missed by her large circle of friends

and relations. Her life was wholesome, her faith genuine. Our sympathy goes out to her husband, who in loneliness lingers a while, ere he too enters the mansions prepared."

JENNIE FRASER, Pres.
ALICE MILLEN, Sec'y.

Kansas, Holton.—Mrs. Alice Braum suffered a stroke of paralysis, and after an illness of ten days she passed peacefully away at her home in Denison, Kans., Friday, October 17, aged seventy-seven years. Alice Wright was born in Antrim, Ireland, on February 1, 1836. She was left at ten years of age with the care of a younger orphan brother. Upon coming to the United States in 1865, she located at Milwaukee, Wis., and later in 1871, she came to Kansas, locating at Holton. September 23, 1875, she was married to Matthew Braum, who with three of his sons and a daughter by a former marriage, mourn the death of a faithful and patient companion and mother. She cared for a little orphan girl, Isabella Alice Shelby, during her short life, and also Minnie T. Barnett made her home with her from infancy until her marriage to Thomas Ward. She was a charter member of the Reformed Presbyterian Church of this place, and the funeral services were conducted by Rev. Russel and Rev. D. H. Elliott, her former pastor, and Rev. W. N. Brown. After which interment was made in the cemetery near the Reformed Presbyterian Church.

CORA WILSON,
IDA PATTERSON.



Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

MONOGRAPHS.

MINUTE ON THE DEATH OF MRS. CARITHERS.

Some years before 1889, the Synod of the Covenanter Church had decided to establish a mission among the Indians. The principal reason for delay was the failure to secure a missionary. The selection was left to the Central Board of Missions. Early in 1889, Rev. W. W. Carithers, of Wilksburg, was chosen. The choice was made after a season of prayer, and it was also learned that both Mr. and Mrs. Carithers had made the mission a special object of prayer, and offered themselves to the Lord for this service. It was at once recognized as the Lord's call, and hence no time was needed for a decision. As soon as preparations could be made, they started for the Indian Territory, and reached there in February, 1889. The work in its beginning was very hard, and often called for heroic action, but neither of them ever faltered. Their success has been wonderful, as the minutes of last Synod show a membership of 105, and a Sabbath school numbering 225. But the strength of Mrs. Carithers weakened in the way. Her zeal for the Master's work had eaten her up. After a lingering illness, she departed this life September 12, 1913. At the close of this life, the Central Board would make the following record:

1. We would testify to her excellent Christian character and work.

2. We rejoiced in the evidence of the Divine call at the beginning of her work in the Mission, and have continued to rejoice as we have seen her faithfulness in her work and God's blessing on it; and now as He has called her to her reward, we are submissive to His will.

3. We extend our sympathy to the bereaved husband and daughter, and other friends.

4. We desire and pray that the influence of her example may yet bear fruit in the Mission and the Covenanter Church, that she may be like Abel, dead, but speaking to us, calling us to a life of service to the Master.

By order of the Central Board of Missions, October 20, 1913.

AN APPEAL FOR GREATER FAITHFULNESS.

(Continued from page 22.)

one, the great assembly stood, and while the glad triumphant strains surged and swelled with mighty volume, the soul was lifted to the very throne of God, and in fancy we saw Jesus crowned "King of kings and Lord of lords." No longer despised, rejected, but the "Mighty God," "the Everlasting Father," "the Prince of Peace." The strain dies away as the oratorio, with sustained triumphant enunciation, was concluded. We passed out into the outer world, but the vision all glorious remained, and we turned to our humdrum tasks with a faith renewed, with a purpose strengthened, glad and grateful for a view of Him before Whom all nations shall bow, and Whose glory shall cover the earth as the waters cover the sea. He shall reign as "King of kings and Lord of lords," the gates shall be lifted up and He shall come in—the King of Glory.

MRS. T. P. STEVENSON.

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The following item was recently found in one of the daily papers:

"Beneath a ceiling hung with garlands

and all the golden and black colors that go with the fantastic Hallowe'en, flanked with pumpkins whose fiery eyes glowed in the soft light, and backed by a stage on which stood three witches, deep in incantations mumbled over a burning caldron, two hundred young women danced to the strains of a hidden orchestra of the Y. W. C. A.

"It was a frolic of dances of a by-gone age, given the girls by the members of the Athletic Club, of the Association.

"Gowned in all the costumes of Hallowe'en lore, the young women danced the steps our grandmothers knew and loved. Meanwhile ghosts walked, apparitions made startling appearances amid bewitching settings, and witches galloped on their broomsticks.

"Spectators were led back to Revolutionary days, when the minuet was danced. Stately dames and powdered gentlemen in the historic costumes of those times added to the reality of the illusion. There were Indian folk dances, in which all the costumes from the days of Virginia Dare to those of Sir Walter Raleigh and Queen Elizabeth were portrayed.

"The tango and turkey trot were tabooed. Shadow dances, the waltz, and two-step, followed by a buffet luncheon, concluded the entertainment.

"The secretary of the education department, the physical director and one other woman were the committee in charge of the dance."

This is a part of the luscious and golden fruit which has sprung from the social teachings of the Men and Religion Movement, and its advocacy of the dance and theater, as set forth in the first volume of its report. It is in harmony with those teachings once bold and intrusive, which, using their own expression, called for "big he-men and red-blood men," instead of the apostolic call for men full of faith and of

the Holy Ghost and wisdom. This is part of the institution's course which is now asking for new millions with which to carry on its work. The Y. M. C. A. and Y. W. C. A. stood for certain definite beliefs and practices when they were first organized. The repetition of such practices as the above would seem to call for the inquiry as to whether or not they have departed from their former principles and purposes.—*The Presbyterian*.

THE DECALOG OF THE SPIRIT LIFE.

THE DIVINE LAWS OF OUR BEING.*

As there are laws and powers of the Body and the Mind, so of the Spirit or the Pneuma.

"For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

The great truth is that only a law can free one from a law—only a higher law can deliver me from a lower.

When we come into Jesus Christ in full surrender, we pass from the Law of Sin and Death into the Law of the Spirit of Life—the Divine laws of our spiritual being, the Decalog of the Spirit or the Pneuma life.

These are the eternal principles, the self-evident truths, the verily verities, that underlie all creation, and are unchangeable; found in the Law and the Prophets of Revelation, but especially in the life and teaching of Jesus Christ as the Way, the Truth, the Life.

First—The Law of Worship.

God is Spirit, and they that worship

*In enclosing this paper to us, Mr. Carlisle says: "We had a conference on prayer last winter every Saturday afternoon, four of us Newburgh ministers, and we studied Massey on Prayer, and the enclosed is what I drew up for them and for my own people as subjects worth considering and teaching.

Him, must worship in Spirit and Truth. John 4, 24.

Second—The Law of Birth.

Verily, verily, I say unto you, except one be born anew he cannot see the Kingdom of God. John 3, 3.

Third—The Law of Childlikeness.

Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven. Matt. 18, 3.

Fourth—The Law of Eating and Drinking.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. John 6, 53.

Fifth—The Law of Asking and Taking.

Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. Matt. 7, 7.

Sixth—The Law of Earnest Endeavor.

But seek ye first His Kingdom and righteousness, and all these things shall be added to you. Matt. 6, 34.

Seventh—The Law of Productiveness.

He that abideth in Me and I in him, the same beareth much fruit. John 15, 5.

Eighth—The Law of Self-sacrifice.

Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit. John 12, 24.

Ninth—The Law of Accumulation.

Lay not up for yourselves treasures upon the Earth, but lay up for yourselves treasures in Heaven. Matt 6, 19.

Tenth—The Law of Daily Behavior.

Walk by the Spirit, and ye shall not fulfill the lust of the flesh. Gal. 5, 16.

It is through my faith in Jesus Christ and my fellowship with Him I obtain the strength and the wisdom to render full obedience to this Decalog of the Spirit.

This daily obedience brings to me moment by moment according to my needs the Life eternal or the Divine life.

If I neglect and disobey these laws of my being, death eternal must be my portion.

May we come to know and obey from the heart these Laws of the Spirit!

JOHN W. F. CARLISLE.

EDITORIAL NOTES.

(Continued from page 24.)

volume, "have the great questions involved in the establishment of Christ's Kingdom upon earth been discussed by so many recognized leaders of the Christian forces throughout the non-Christian world, nor has there ever been such an expression of the united judgment and desire on the part of workers of the various Christian bodies. This lends great weight to their conclusions, possibly even greater than were these the official deliverances of legislative or ecclesiastical bodies." Every member of the foreign mission boards should secure a copy, and, as it seems to us, no one interested in the evangelization of the world, could spend two dollars to better advantage than in the purchase of this volume.



The old shepherd who offered prayer in a Welsh revival meeting, put it exactly right when he lamented his backsliding in these words: "Lord, I got among the thorns and briers, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on Thy ground; I had wandered out of Thy pasture." And there are many others whose scars were obtained in the devil's thickets outside the field where duty called.—*Exchange*.

No man who is wretched in his own heart, and feeble in his own work, can rightly help others.—*John Ruskin*.

AS A MAN THINKETH IN HIS HEART, SO IS HE.

So you are not going to Church this morning, my son?

Ah! Yes, I see. "The music's not good"—that's a pity; that's what you are going to church for, to hear the music. And the less we pay, the better music we demand.

"And the pews are not comfortable." That's too bad—the Sabbath is a day of rest, and we go to church to repose. The less we do during the week, the more rest we clamor for on the Sabbath.

"The church is so far away, it is too far to walk, and you detest riding in a street car, and they're always crowded on Sabbath day." That is, indeed, distressing; sometimes, when I think how much further away heaven is than the church, and that there are no conveyances on the road, of any description, I wonder how some of us are going to get there.

"And the sermon is so long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay 50 cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while, in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right in your ears, and then come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy! See what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give under oath the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go, you wouldn't make any excuse for not going. No man apologizes for doing right.—*Robert Burdette.*



It has been stated that if half our present working time were spent in prayer, we might look for results more than double their present value. In the bustle and hurry of life, we might find it hard to drop our tasks and withdraw for a quiet hour in "the secret of His presence"; and yet we read that Luther, in the very busiest period of his busy life, said, "I have so much to do, that I cannot get on without three hours a day of praying." Christ thought it not lost time to spend whole nights in prayer, and if prayer were necessary for Him, how much more is it for us?

In our haste to overtake our multiplicity of tasks, are we not in danger of limiting our vision, of narrowing our ideas of duty, by trusting too much to our own resources, and neglecting this great privilege of prayer? Since prayer is as necessary to our spiritual life as food is to the life of the body, why partake of this refreshment so sparingly? Surely, if we have stated times each day to eat and drink, we should have stated times for the reading of God's Word, and prayer; and to linger long at our spiritual feast will mean a power with God and men, a power that will prevail to the overthrow of unrighteousness, and to the establishment of Christ's Kingdom on the earth.—*F. W. Troy in Men and Missions.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

In the article in the November number of *OLIVE TREES*, it was suggested that the book under consideration, "The King's Business," was not so well suited to the conditions in our Church as to those larger denominations that had women's boards.

The executive committee of the Pittsburgh Presbyterial, at its last meeting, took the same view, and decided to use during the coming year a book entitled "Immigrant Forces," by William P. Shriver.

The problem of the immigrant is one that vitally concerns us all. When we think of the vast numbers that are coming in every week, and consider the character of some of them, the question arises: What effect will they have on the country of their adoption? And this can only be answered by determining what is to be their attitude toward the King of kings. Will they become His willing subjects? If so, they will be a blessing to the community; if not, if they are left in darkness, or, the light being shown them, refuse to walk in it, they will be a menace to the country.

Almost every town of any considerable size has some of these strangers, and is responsible for their development. It becomes us, then, to study the character of these newcomers; to know something of the history of the countries from which they come, and the ways by which they may be reached and helped. We are reminded that we have a duty toward them

by the fact that most of us who are up in our sixties and above, are at least the grandchildren of immigrants. My grandfather came to this country from Ireland before the days of steam. He, his wife, two sons and four daughters landed in New Brunswick, and traveled thence by wagon to western Pennsylvania. Near Buffalo the youngest two girls sickened of small-pox and died, and were buried by the way. Surely we should sympathize with those who pass through like vicissitudes.

The book contains eight chapters and several appendices. Chapter I deals with the causes which bring these hordes to our shores, and is entitled "The Lure of American Industry."

Chapter II, "An Immigrant Inventory," gives a glimpse of the countries whence they come.

Chapter III, "The New Communities," shows us the settlements made by the newcomers.

Chapter IV, "Perils and Problems," tells us something of the dangers awaiting them—privations, underpaid labor, crime, child labor and the saloon.

Chapter V, "New Civic Service," shows how they are exploited by the politicians and others.

Chapter VI, "Religious Backgrounds," deals with the religions of the immigrants as practised in their own countries.

Chapter VII, "The Task of the Church," points out the obligations of the Church to these peoples.

Chapter VIII, "Getting Together," shows various ways in which we may help to uplift the immigrant.

It was not possible in the short time since the selection of this book to do more than give this general summary of its contents, but we hope next month to present an outline of Chapter I.

JUNIOR DEPARTMENT.

SUBJECT: Evils that come from Envy.
(*Acts 17, 5.*)

References: Psalm 37, 1; Prov. 3, 31; Prov. 14, 30; Rom. 13, 13; I. Cor. 13, 4; Gal. 5, 26; Jas. 3, 14; Gen. 4, 5; Psa. 73, 3; Dan. 6, 4; Matt. 27, 18; Acts 13, 45; Song of Sol. 8, 6; Ezek. 35, 11; I. Cor. 3, 3; II. Cor. 12, 20; Gal. 5, 19-21; Jas. 3, 14-16; I. Peter, 2, 1.

Slander, Matt. 11, 18-19; Murder, Gen. 4, 5-8; Theft, Gen. 26, 12-16; Falsehood, Matt. 27, 15-18; Cruelty, Gen. 37, 3-4; Persecution, Acts 13, 44-45.

What is envy? What sins may it lead to? Why will it lead us into other sins? Who wrote, "Love envieth not"? What is a good cure for envy? How may we guard against it?

Have some one tell of Joseph's brethren and their sin. Some one else might tell of Miriam and her sin against Moses. Jonathan's love for David is a good illustration of love being a cure for envy.

Paul lived in Thessalonica and worked at his trade, so that he might pay his own expenses; but some of the Jews, "moved with envy," compelled his friends to take him away by night. They thus failed to receive the blessing, because the one man who was trying to help them stirred up envy within them. Envy in our hearts often causes more harm to ourselves than to the one we envy. The great cure for envy is love, and this will lead us to try to do something for the one we envy. It is not easy to overcome this sin, but because it leads to so many others, let us pray to be kept free from it.

LITERATURE.

OUR COMRADES FROM OTHER LANDS.

Chapter III—The Open Country.

"You may make bricks, cut down trees, or hammer iron without love, but you cannot deal with men without it."
(Tolstoi.)

The crying need of our country to-day is for more farmers and better farming. Uncle Sam is doing all he can to encourage it, and so he offers fine seeds for planting and directions necessary for the care of them. Boys, and girls, too, are learning to raise one hundred bushels of corn where their fathers raised twenty-five. There are colleges where the students study of the roots that grow in the ground rather than Greek and Latin roots, and they find it exceedingly interesting. It is more fun than algebra and will feed more folks.

Of the many foreigners who come to us, many are farmers. Among these the Bohemians form the greatest proportion. Hollanders, Swedes, Germans and Danes are also farmers. The Bohemians come from northwestern Austria. They are strong to work, strong to fight, and strong to endure. Their hero is John Huss, who died a martyr almost five hundred years ago. When asked to recant, after the fagots were piled high about him, he said, "In the truth of that gospel, which I have written, taught and preached, I now joyfully die." They came first in 1850. They settled in Texas, Wisconsin, Minnesota, Iowa, Kansas and Nebraska. They are now going on to California and Oregon. They are fine farmers, and wherever they go, the country is improved. They are needed in every State, so our Government is planning to have men in every State to teach them what grains are best suited for each State, and directions for planting, etc. Gospel wagons are be-

ing sent all through the West, carrying Bibles and teachers, who tell them of Christ and His love.

IMMIGRANT FORCES.

After a consideration of the book entitled "The King's Business," it is found to be unsuitable for our use, since we do not have a Women's Board or Auxiliary. The book selected for our study is written by Wm. P. Shriver, and is entitled "Immigrant Forces." It deals with the cause of immigration, the number of immigrants and their distribution, the perils of immigration and how we may meet these perils; the religious beliefs of these people, and the attitude of the Church toward them, and co-operation with them in order to better our citizenship.

It is calculated to greatly increase our interest in the brothers who are coming to our shores. This book may be secured from the U. P. Board of Publication for 35 cents per copy. There is also a book of suggestions for leaders. Its cost is 5 cents.

MRS. R. W. WALLACE,
Supt. of Literature
and Mission Study.

A LETTER.

The following letter has been approved by the executive committee of the W. M. S. of Pittsburgh Presbytery, and has been sent to each society in the Presbytery:

Dear Sisters:

You are aware that the Pittsburgh Women's Missionary Society, of which your society is an auxiliary, is pledged to pay one thousand dollars a year for the salary of the Superintendent of the Indian Mission.

For the last three years the total contributions from all the societies for this purpose have not reached the required amount, falling last year almost \$150 short. As a result, the funds in the treas-

ury are lower than ever before. Is this shortage due to any lack of interest in the Mission? Surely not. Nevertheless conditions seem to be facing a crisis, and something must be done. The claims of the Indian Mission should have first place in every society, because it is the Presbyterian's special work.

The solution of this financial difficulty lies in the prompt and generous co-operation of every auxiliary society in the Presbytery.

You are therefore requested to—

1. Discuss this letter at your next meeting.
2. Increase your contribution to salary account at least one-fifth over that of last year.
3. Fill out and sign the enclosed pledge cards. Keep one in your own society, and send the other with your delegate to the next convention.

PLEDGE.

The W. M. S.
agrees to pay annually, for salary of the Superintendent of the Indian Mission (\$.....).

MRS. JAS. R. MCKEE,
MISS EMMA SLATER,

Committee.

AN APPEAL FOR GREATER FAITHFULNESS.

Mrs. T. H. Acheson has asked me to contribute to the Women's Department of OLIVE TREES. The veteran editor, Dr. Sommerville, the faithful and true friend of my dear departed husband, wrote me in response to a letter which I sent to be published in OLIVE TREES, "That OLIVE TREES is always open to anything relating to my dear friend and brother and the work he had in hand or his mind." I do not feel therefore that I intrude upon your valuable pages. I scarcely know where to begin, my interests are many. In

the last number of OLIVE TREES there was an appeal made by my dear friend, Mrs. S. R. Wills, the treasurer of the Women's Missionary Society of the Pittsburgh Presbytery, to those who had forgotten or neglected to send the money pledged for their missionary work. In the rear of the platform at Northfield last summer at the Missionary Conference hung this motto: "If God does not permit me to go as a foreign missionary, I will, God helping me, make just as many sacrifices at home for the work as if I had gone." Have we learned the meaning of sacrifice for Christ? "Love never asks how much must I do, but how much can I do. Not how much of my money will I give to God, but how much of God's money will I keep for myself." "Jesus still sits over against the Treasury." These mottoes and others were so imprinted upon my memory that they keep coming to me over and over again. I had looked upon them before, but they made a greater impression upon me than ever before. Northfield of 1913 has many blessed memories, but some things stand out more vividly than others.

We hear the statement made that there are 890,000,000 of unevangelized heathen, and that there are a million of immigrants coming to our shores every year, and that the salvation of America depends upon the Americanization and salvation of the strangers of the earth who come to our shores, and we listen to the tragedy of the dying millions in Central Africa, which Dan Crawford tells us about, and to George Sherwood Eddy, as he portrays to us the opportunity of the hour among the students in China and India, and Dr. Grenfell and his work in frozen Labrador, but these facts do not kindle within us any flame of true vision and sacrifice.

The Rev. J. Stuart Holden said at the

Young Women's Conference at Northfield, "What does my Lord think of me; what does the world think of me, if with my eyes wide open to see things as they are, I am content to let them be? It may be that I have no conflict with the cause, but I have no concern for it either. I have no antipathies, but neither have I any activities. I have no criticisms of the workers, but I have no comradeship with them and with all I have no prayer or—little, and there is no giving to the point of sacrifice and of disturbing the ease of my life."

Many have caught the vision and are reaching out their helpful saving hands for the world's redemption, mindful that they represent the Lord Jesus Christ in the world. "Where there is no vision, the people perish." My dear comrade saw visions and dreamed dreams—some of his dreams realized, others to be fulfilled.

Mrs. Raymond, in the "King's Business," makes this statement: "The missionary enterprise is a crusade. Its aim is not to rescue the tomb of a dead Christ, but to make the living Christ King over all nations." One says, "We are entering a new era in missions, the era of Christ's coronation. We have carried the Cross to every nation, but the King, Whose victory that Cross symbolizes, is still uncrowned."

As the joyous Christmas season approaches, I think of the many times we attended the rendering of that most wonderful musical creation, "The Messiah." Three hundred voices selected with care and trained with tireless patience, accompanied by the most perfect orchestra obtainable, rendered that matchless oratorio to an audience numbering thousands. With strains of exquisite beauty, the great drama of redemption was unfolded until we reached the Hallelujah Chorus. As

(Concluded on page 15.)

EDITORIAL NOTES.

We wish the readers of OLIVE TREES a Happy New Year, and expect that they will record their wishes for our successful service during 1914 in prompt renewals of their subscriptions, that we may be able to give them a missionary monthly worth reading.



We record the following movements of missionaries: Mr. Dwight Conner, missionary teacher, reached Cyprus Sept. 25, 1913, an arrival that should have been intimated in October or November OLIVE TREES, only it was not reported to us from the island. Mrs. J. M. Wright and son, after a good voyage across the Pacific, arrived safely, Oct. 28, 1913, at Hongkong, where they were met by Dr. Wright and Dr. Jean McBurney, going to Tak Hing the next week. Dr. and Mrs. Dickson, after a pleasant trip across the continent, visiting friends on the way, sailed from Vancouver, Dec. 4, 1913.



We are indebted to Mrs. Wright for the following picture of hospital patients.



Through the courtesy of Mrs. Mary Rusk, a member of Second New York, we

have had the privilege of reading a letter from Dr. Jean McBurney, probably the last, at any rate among the latest written to her friends, before she resigned her position as medical missionary to investigate Christian Science. An extract or two, which we take the liberty of making, indicates that she must have turned from the truth to fables under the impulse of sudden temptation, and encourages the hope that she will yet return to "the doctrine" that she so earnestly taught the Chinese, and in which, evidently, she is still deeply interested. She says, "We have enjoyed our year's work. - - - My regular place was Do Sing, where I had work daily and free dispensary on market days. We went once a week to Fung Chuen, a station about twelve or fourteen miles up the river from us. - - -" Enclosing a photographic group of the Do Sing lepers, she writes: "There are nineteen in all, but all were not there the day we took the picture, and some are not able to leave their boats. All are very much interested in the doctrine, and fourteen of them have applied for baptism. All but one of this group are applicants. I will send you a clipping from the *Sunday School Times* that you probably have seen before, but it will be more interesting when you can see the one about whom it was written. I have marked him with a cross on his knee and under his hat. He is such a nice boy."

"A LEPER'S LOVE—*He that loveth his brother abideth in the light.*

(Golden Text).

"In a little colony of lepers who live in boats on the West River, China, is a lad who, in spite of his disease, always has a bright shining countenance.

"One time some old clothes were to be

distributed, and each one was asked which article he most needed. When it came to this boy he replied, 'My hands are good yet, and I can mend my clothes when they need it, but there are some here who have no fingers, and some whose hands are so crippled or sore that they cannot use them. When their clothes get holes in them, they cannot mend them, but must see them constantly getting bigger and bigger. I would be thankful for clothes, but I could not ask for them when others are more needy than I.'—*Jean McBurney, Do Sing, China.*"



Describing their condition, Dr. McBurney says: "It seems so sad to think of the lives they must live. No protection either from the heat of summer, which is intense, nor from the cold of winter. They appreciate all that is done for them. With some money that was sent out to help the lepers, we have been able to repair their boats so that they do not leak so badly as they did. There are several men among them who have tools and can do carpenter work, and they are very glad to mend boats or build new ones without remuneration except enough to furnish them food while they are working. Some of the lepers in China have been massacred, and it has been threatened that others will

be. This is the plan some of the Chinese officials would like to use to rid the country of leprosy. We hope this threat will not be carried out, and that China will some day have a good plan for taking care of the lepers and giving them a chance to know the way to life."

We have made this use of a confidential letter from Dr. Jean McBurney to a friend in the hope that it will prove a successful appeal to the churches to be instant in prayer that in searching for the truth she may be enlightened by the Spirit of God and constrained to return to her old place in the true Church of Jesus Christ. It comes to us from all parts of the field that during her ten years of service she has proved herself a medical missionary of exceptional qualifications. That the seven lepers recently baptized at Do Sing were brought to Christ is due in a very large measure to her faithful work, the manifestation of her love for their souls. The Redeemer is mightier than His great enemy. It is He Who says: "I give unto My sheep eternal life - - - Neither can any one pluck them out of My hand." And we ought to believe that in answer to the united prayers of the Church, He will guide Dr. McBurney into all truth, and save her for future usefulness in His service.



OLIVE TREES has to thank Dr. J. R. Mott for a copy of

CONTINUATION COMMITTEE CONFERENCES IN ASIA, 1912-1913.

a full report of some fifty conferences that were held under his leadership, in India, China, Korea and Japan, culminating in each instance in a national conference and covering all phases of missionary activity. "Never before," writes Dr. Mott, in his introduction to this
(Concluded on page 17.)

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